FOREWORD

All praise is for Allaah4, the Rabb of the entire universe who blessed us with a complete, easy and comprehensive Deen-ul-Islaam as explained by His last and final Rasul, Hadhrat Muhammad (S.A.W) upon whom be countless Durood and Salaam. Peace be on the Sahaabah (R.A) who practised, preached and presented in Deen.

“Taharat (Purity) made easy” is a compilation of easy to understand laws based on the text of the famous book “Nuzul-Eassa” by Sheikh Abul Iklaas Hassan-ul-Wafai Shurumbuli Hanafi (R.A) with necessary additions from other commentaries of the text.

This book can be used as a revision text for adults and senior Maressah classes. It is also handy for those who have newly accepted the Deen of Islaam.

Kindly make Duaa that Allaah Ta’ala accepts this book just as He has accepted its original.

A.H.ELIAS (MUFTI)
SHAWWAL 1413
APRIL 1993

CONTENTS

ON PURITY

KINDS OF WATER
There are seven (7) kinds of water that can be used to attain purity:
1. rain water
2. ocean water
3. river water
4. well water
5. water that results from the melting of ice
6. hail water and
7. spring water.

TYPES OF WATER

Basically there are 5 types of water:

1. Pure water, that is pure and is not detested – types of these are the seven listed above.
2. Pure water, that is pure but is detested – types of these are;

2.1. Water which a cat (domestic, not wild) has drunk or licked from, and the water drunk was little and not of large quantity,

2.2. Those animals which have blood and are difficult to avoid (e.g. fowl, hunting bird, snake, rat)

2.3. Those animals which have no blood (e.g. fly, mosquito, spider)- their leftovers are pure and even if they die in the water, it is still pure.

3. Zam Zam water.

3.1. It is not permissible for one in need of Wudhu or Ghusal to use Zam Zam water.

3.2. If one wishes to make Wudhu or Ghusal for the purpose of obtaining blessing then it is permissible.

3.3. It is not permissible to use Zam Zam water for istinja or washing of impure clothing.

4. Pure water that cannot make pure.
5. Water which has been used to remove minor impurity or which was used to make Wudhu when the previous Wudhu has not broken (to obtain coolness or to obtain Thawaab).

NON PERMISSIBBLE WATER

1. Water is called “used” (mustamal) when it separates from the body. Non-permissible water (Wudhu is not permissible with it) is water from the tree of fruit e.g. apple or watermelon – even if the water came out in its own (as stated in Zaahir Riwayat).
2. It is not permissible to use the water, which has changed from its original form i.e. its taste, colour, smell, liquidity (due to cooking or being overpowered by any other substance.) However if a cleaning agent has been added to the water which does not effect the liquidity and the nature of the water then it is permissible to use it.
3. It is not permissible to use water that is mixed with a solid substance that causes the water to loose its fluidity. Water that has not lost its fluidity will not (e.g. paint, etc)
4. About the quality of water.

4.1. a. When a solid does not change the quality of water, then this will not be regarded as over powering.
b. A fluid which has two (2) qualities e.g. milk (colour and taste but no smell and mixes with water to make one quality (colour) apparent, this will not be regarded as over powering.

4.2. When the following substance has three qualities and two (2) qualities become apparent in the water, then it will be regarded as over powering e.g. (i.e. smell and taste).

4.3. When the following substance has no added quality, e.g. used water or rose water (without its smell) then it will be assessed by weight. Thus if there is a mixture of 2 litres of used water and 1 litre of general water then Wudhu is not permissible with the water. If the used water is less and the pure water more, then it is permissible.

5. IMPURE WATER:

5.1. Stationary water (i.e. water which is not flowing) which is less in quantity (10x10 yards0 in which impurity has dissolved. This small quantity will become impure whether the signs of impurity are visible or not.

5.2. Signs of impurity could be the taste, colour or smell, anyone of which begins to become apparent in the water.

5.3. If impurity has dissolved in water that is more than 10x10 yards, but so shallow that if one takes out 2 handfuls of water, the bottom becomes dry or visible, than the water will be impure.

6. DOUBTFUL WATER:

6.1. The water drunk by donkeys or mules.

6.2. If the containers of water are mixed and most of them contain pure water, then after deciding, one can make Wudhu and drink the water.

6.3. If there are more containers of impure water then only, decide and estimate for the purpose of drinking (not Wudhu).

6.4. If pure and impure clothing are mixed, then in most cases one has to decide and use the pure ones for there is a substitute for Wudhu (Tayammum) and not for clothing.

LEFTOVER WATER

When any living creature drinks from a small quality of water then the leftovers are of four (4) types:

1. Pure and it can make pure

1.1. The water from which man, (Muslim or kafir, in need of Ghusal or in a condition of haiz, young or old) or a horse or any animal (whose meat is Halaal) drank, then the leftover water will be impure.

1.2. If he drank or ate anything that is Haraam and then immediately drank the water, then the leftover water will be impure.

1.3. If he drank after vomiting a mouthful, then also it is impure.

2. Impure and its use is not permissible.

2.1. The water from which a dog, pig or a prey-eating animal, e.g. a tiger, cheetah or a fox drank than it is neither pure nor permissible to use.

3.1. In the presence of pure water it is Makrooh (Tanzihi) to use the water from which a domestic cat or a Free moving fowl or a hunting bird (hawk, eagle, etc.) or a caged bird or the animals that stay indoors (e.g. rats, etc) have drunk.

3.2. The leftover water of a scorpion is pure.

4. The water, which has the ability to make pure, is the leftover water of a mule or a donkey.

4.1. If no other water is found, then make Wudhu first with this water and then Tayammum and then one may perform Salaat.

CLEANING THE IMPURE WELL

1.1. All the water from a small well must be removed if (besides the dropping of a goat, sheep, buffalo, cattle, or a camel) any impure substance fell and even if it be a little, e.g. a drop of blood or alcohol.

1.2. If a pig falls in then even if it comes out alive and its mouth did not touch the water; the water must be removed. The same should be done if a dog, goat or a man dies and bloats up in the well.

1.3. If the well cannot be emptied, then remove two hundred buckets of water.

1.4. If a fowl, cat, or its like dies in the well, then it is compulsory to remove twenty buckets of water (thirty is Mustahab).

1.5. If a rat or its like dies in the well, then it is compulsory to remove twenty buckets of water (thirty is Mustahab).

The bucket, rope and the hands that remove the water, all become pure after the well has been emptied appropriately.

2. The well does not become impure by:

2.1. The droppings of a goat, cattle, horse, buffalo or camel.

2.2. The stool of a pigeon or sparrow or the dead body of an animal which has no blood (e.g. fish. frog, etc)

2.3. The animals that are born and die in water.

2.4. The mosquito, fly, wasp, scorpion or such an animal that man eats (on condition that it comes out alive and there is no impurity on the body).

3.1. When we find a dead animal in the well, then the water will be impure for the previous day and night from the time of discovery. Thus all pots and clothing have to be re-washed. If the water was used for Wudhu, then the Salaat has to be repeated for the previous day and night.

3.2. If the animal is burst and swollen, then the water will be impure for the previous three days and nights, (if the time of falling is not known).

IMPURITIES AND ITS PURIFICATIONS

There are two types of impurities: Ghaliza (heavy) and Khafifa (light):

Ghaliza:

Examples of heavy impurities are: urine, congealed blood, carrion. Wet skin, the urine of those animals whose meat is not eaten, dog droppings, wild bird droppings and its saliva, fowl, duck and wild bird droppings and those things that when emitted from the body of man, breaks Wudhu.

Khafifa:

Examples of light impurities are: horse urine, the urine of animals whose meat is eaten and the dropping of dead birds.

SOME IMPORTANT MAS'ALAS

1. If any major impurity is on the body or clothes, then this will have to be washed off.

2. If however, the amount of impurity is of one dirham (old rand coin), or LESS, then there is no need to wash it off and Salaat, etc can be performed in this state.
3. It is better; however, to remove this impurity if one is in doubt as to how much it is.
4. For minor impurity, a ¼ of the area (e.g. finger, elbow, arm, etc.) is allowed to be left unwashed.
5. Tiny drops of urine (the size of a pinhead) can also be left unwashed.
6. Water and any like substance, which has the quality of making pure, or removing impurity can clean the clothing or body.
7. It is of no consequence if there be doubt as to the certainty of removal of the impurity.
8. Wet semen on the body or cloth becomes pure by washing it off.
9. Unseen impurity can be made pure by washing three times and squeezing it after each wash.
10. If the effect of such impurity is gone after one wash only, and there is certainty in the heart that purity has been attained, the one wash will suffice.
11. If there is a doubt while making Wudhu that a certain part of the body is not washed, then it should be washed. If there is a doubt after the Wudhu, then it does not matter. The Wudhu will be regarded as complete.
12. The following are impure things which can be made pure without washing:

a. All those parts of an animal which do not have blood flowing in them, are pure, e.g. cut feathers, horns, ivory, bones without meat.
b. The haraam animal's skin becomes pure by slaughtering it in accordance with the Shariat but not its meat.
c. Dead skin (besides that of pig or man) becomes pure after using purifying agents or by natural means, e.g. sand or sunlight.
d. An impure substance (e.g. dead donkey) becomes pure once it changes its original state (e.g. becomes salt or is burnt).
e. The things that are growing on the ground (e.g. trees or grass) will be classified as dry as soon as the ground is dry and it is not necessary for the growth (e.g. grass, trees, etc.) to become dry themselves.
f. Dry semen, if it can be scratched off the body or the cloth, leaves them pure.
g. Leather or its like becomes pure by removing the impurity of the surface even if it be wet.
h. The sword or its like becomes clean by wiping it.

13. When the impurity dries up on the ground then it is permissible to perform Salaat on it but it is not permissible to make Tayammum on it.

TYPES OF CLEANING

There are three categories of cleaning oneself from impurities. These are, in order of intensity:

1. Istinja
2. Wudhu
3. Ghusal

ISTINJA

METHOD OF ISTINJA

1. The left hand should be used to wash.
2. One should enter the toilet with the left leg, seeking help of Allaah from Satan, the accursed. The Duaa before entering the toilet is Mustahab.
3. Sit leaning on the left side for stool comes out easier in this manner.
4. After relieving oneself, wash with certainty until the bad smell and the napaaki is removed.
5. There are various methods for istinja, but great scholars like Sheikh Ibn Humam stated that the sequence and method is not important. The purpose is cleansing and obtaining purity so any proper method can be used. (Tahtavi)
6. To loosen the place of discharge is good for the health and purity because it assists in emptying ones body from the waste products and keeps one Paak for a longer period.
7. If water enters via the soft that produces during excretion, then water will be absorbed into the stomach. This will break the fast of a fasting person. To avoid this the fasting person should sit in a manner that prevents this (absorption) of the water from taking place by washing lightly, thus preventing the water from going in.
8. Method of istinja: -
   The manner of cleansing after relieving oneself is this.

A man will wipe with the first stone from the front of the place of the filth to the rear. With the second stone, he will wipe the filth from the rear to the front. The third stone he will use for wiping the filth from the front to the rear. This procedure is to be followed when his testicles are hanging loosely lest they might be defiled. If they are not hanging loosely, wiping will proceed from the rear to the front because this procedure effects cleanliness more.
A woman will begin wiping the filth from the front to the rear, in case the filth might defile her genitalia.
After wiping the place of filth with three stones in this way, the individual will first wash his/her hand with water and will then rub the place of the filth with water by using the inner side of one finger, or two, or even three if necessary. The method of using the finger is as follows:
A man will slightly elevate his middle finger above his other fingers when starting the cleansing process; then, after washing to a certain extent, he will slightly elevate his second finger. He should not limit himself to the use of only finger.
A woman will slightly elevate her second finger and middle finger together at the start of cleansing, in case she might experience sexual pleasure from rubbing her genitalia. Increase may be made in the number of stone used and in washing in order that no smell of the filth remains.
A person **not** fasting should fully relax his hips so that the filth in the orifice may be removed fully. A **fasting** person, however, must not do this in case the water used enters and thus corrupts his/hers fast.
On completion of cleanliness with water, a person will wash his/hers hands a second time and, if he/she is fasting, dry the hips before standing up – (in case the water still present at the genitals or the anus enters, thereby corrupting the fast). This drying is also 'praiseworthy' for one not fasting.

9. It is compulsory for a man to be clean and to remove the effects of urine to the extent that his heart is certain (at ease), in accordance with his normal habit.
10. One has to be certain that all urine dripping is removed since it is not permissible to begin with Wudhu until this has been done.
11. Come out of the toilet with your right leg, while saying the Duaa:

    "ALL PRAISE IS DUE TO ALLAAH WHO HAS REMOVED THE BURDEN AND WHO HAS MEAD IT EASY"

WHEN TO PERFORM ISTINJA

1. To cleanse the part where the impurity comes out of nay of the two outgoing passages is Sunnat.
2. When impurity comes to the extent of a dirham (old rand coin) perimeter on the body, then to clean it with water is Waajib.
3. If the impurity is over one dirham in size, then to wash it will be Farz.
4. If the impurity is less then one dirham in size, then to wash it will be Mustahab.

WHAT TO USE FOR ISTINJA

1. It is permissible to clean the private with a stone or its equivalent but to clean it with water is better. The best will be to combine the two, (water and stone).
2. It is permissible to use either water or stones when the stool or urine is not more than one dirham in perimeter.
3. It is Sunnat to purify the place from where the impurity comes out. To use a number of stones is Mustahab and not Sunnat Muakkidah.
4. It is recommended to use three stones and if purify can be obtained by less than three, then to use the remaining number is Mustahab.
5. It is Makrooh Tahrimi to clean the private parts with bones of food of man or animals, grass, bricks, coal, glass, lime or with anything to which one shows respect like silk, wool or cotton.

ETIQUETTES OF ISTINJA

1. It is not permissible to open one's private parts in the presence of people while in the process of relieving oneself or cleansing.
2. It is permissible to take into the toilet area any honourable name like Taweez, etc. provided if that is concealed in a proper wrapper, but it is best to remove these if this can be done without inconvenience.
3. One should not expose the private parts when standing, but only when coming near the floor to relieve oneself.

4. It is not a good etiquette to look at the private parts, the stool, the urine, or to spit or clean the nose, or to touch the private part or look at the sky while passing stool or urine.
5. To look at the private part or stool or urine results in forgetfulness. To sit for long in the toilet causes piles. (Mirqat Falah)
6. Impurity (the size of one dirham) that soils any area of the body has to be removed properly before performing Salaat. It is necessary to remove this impurity with water, as Salaat will not be valid if the impurity is not removed.

WHAT SHOULD NOT BE DONE WHILE IN THE TOILET

1. Note that those actions that are not permissible and Makrooh for the mature are also the same for the immature.
2. There should be no talking except due to a pressing need.
3. It is Makrooh Tahrimi to face the Qibla or have the back towards the Qibla while passing out waste even if you are within the city of Makkah, i.e. there are only walls between you and the Qibla (Ka'abah).
4. To face the sun or moon.
5. When in the open, do not face the coming wind or pass waste in water or in a pond, lake, river, or shade, or a hole, or when people generally walk, or under a fruit bearing tree.

WUDHU

HOW TO MAKE WUDHU

The person making Wudhu is referred to as Mutawad-dhi.

1. The Mutawad-dhi should try to face the Qiblah while making Wudhu.
2. When making Wudhu Niyyat (intention) of Wudhu, recite:

   (BISBILLAAH-HIR-RAHMAANIR-RAHEEM)
3. First of all, wash both hands as far as the wrists thrice beginning with the right hand.
4. Thereafter rinse the mouth thrice and use a Miswaaq. In the absence of a Miswaaq use a coarse cloth to clean the teeth.
5. If one is not fasting, then gargle as well. Thereafter put water thrice into the nostrils with the right hand and clean the nose with the little finger of the left hand. If the Mutawad-dhi is fasting, water should not be dawn higher than the soft or fleshy part of the nostrils.
6. Then wash the entire face thrice. The limits of the face for Wudhu purpose is from the limits of the hair at the forehead until below the chin and from ear to ear. Water must reach below the eyebrows as well.
7. This is followed by making Khilaal* of the beard.
8. The right hand, including the arm and the elbow should then be washed thrice. Then wash the left hand in exactly the same manner.
9. This is followed by making Masah** of the whole head, masah of the ears and masah of the nape (i.e. back of the neck) and khilaal of the fingers of both the hands.
10. Thereafter wash the right foot thrice, including the ankles and then the left foot in exactly the same way. Make khilaal of the toes.

*Khilaal: Interlacing of the fingers or to use the fingers to clean or passing fingers into the beard.
**Masah: Passing over with moist hands.

WHO SHOULD MAKE WUDHU

The purpose of Wudhu is to make the following things permissible; e.g. Quraan, Namaaz, Tawaaf, etc.
Wudhu becomes Waajib on one who is:

1. Intelligent (sane)
2. Mature
3. A Muslim
4. To have control over sufficient water so that you can accomplish the Faraaidh of Wudhu.
5. To have sufficient time to make Wudhu and join the Salaat. One can make Tayyammum for Eid or Janaaza if there is fear of missing it, if Wudhu is made.
6. To be in a state of minor impurity. (Tahtavi)

There are 3 conditions which make Wudhu valid:

a. Water must reach every place, if not- Wudhu will not be valid.

b. One must be Paak from Haiz, Nifaas or Janaabat.
c. That which prevents the water from reaching the bare skin such as wax, fat, etc – must be removed.

AADAAB (ETIQUETTES) OF WUDHU

There are fourteen etiquettes of Wudhu:

1. To sit on high place so that water does not splash on you.
2. To face the Qibla.
3. Not to seek aid from anyone else one is incapacitated.
4. To refrain from worldly talk.
5. To combine the intention with action (of Wudhu).
6. To recite respective Duaas while washing the limbs.
7. To recite Bismillaah on washing every limb.
8. To insert the smallest finger in the holes of the ears.
9. To shake or move tight rings.
10. To use the right hand for putting water into the mouth and nose.
11. To clean the nose with the left hand.
12. To make Wudhu before the times of Salaat, etc.
13. To read the two Shahadats after Wudhu.
14. To drink the left over water while standing (if the water was used from a container) and read:

"YA ALLAAH MAKE ME FROM THOSE WHO REPENT FROM AMONGST THE PURE."

WHAT TO WASH CAUTIOUSLY FOR WUDHU

1. It is permissible to wash the visible part of the thick beard. According to the correct opinion, water must also reach the skin of the thin beard.
2. Generally when the skin can be seen through the beard, it is not compulsory for the water to reach the portion of the beard that is hanging from the surrounding of the face and the portion of the beard hair which is hidden when the lips meet.
3. It is Farz to wash the portion that is between the hanging beard and the ear.
4. It is compulsory to wash the portion between the two joined fingers and the portion that is under long nails. It is Waajib to wash off things that are under the nails like flour. Generally things that have the quality of absorption are not Waajib to wash.
5. It is Waajib to move tight rings so that water can reach underneath and it is permissible to pour water over a wound if it covers any area of Wudhu and if some medicine has been applied for valid reasons. It is NOT necessary to make masah or repeat Wudhu after clipping the nails or cutting the moustache.

DOUBT

If doubt occurs:

1. While washing, then wash the area.
2. After washing, then the Wudhu is done. There is no need to repeat anything.

CERTAINTY

If one is certain after Wudhu that a certain area has been omitted, then wash that area only. The Wudhu does not have to be repeated.

FARAAIDH OF WUDHU

There are four obligatory acts in Wudhu;

1. To wash the whole face once from the hair of the forehead to below the chin and from earlobe to earlobe.
2. To wash the hands up to and including the elbows once.
3. To make masah of ¼ of the head once.
4. To wash the feet up to and including the ankles once.

SUNNATS IN WUDHU

There are eighteen Sunnats in Wudhu:

1. To wash the hands up to the wrists before washing the face.
2. To recite Bimillaahir Rahmaanir Raheem when commencing.

3. To use Miswaaq at the beginning of the mouthwash (to use the fingers if Miswaaq is not available).
4. To gargle the mouth three times, even if it is with one handful of water.
5. To take water into the nose with three handfuls of water.
6. To gargle and sniff properly for a non-fasting person (i.e. let the water go back of the throat and to the softness of the nose). This has seven Sunnats;

a. Sequence, i.e. – to put water into the nose first.
b. To do every action three times (gargling and sniffing).
c. To use separate water for the above.
d. To use the left palm.
e. To do it properly.
f. To move the water in the mouth and then eject it without drinking it.
g. To clean the nose.

If the above are not done by adhering to the seven Sunnats then the Wudhu will be made according to the Hanafis but the Sunnat will be discarded.

To blow the nose with the left hand is Mustahab but to blow the nose without using the hand is Makrooh for this resembles the behaviour of animals.

7. To make Khilaal of the thick beard (with a handful of water) from the bottom of the beard.
8. To make Khilaal of the fingers by interlacing them and to use the little left-hand finger to rub in between the toes, starting from the right little toe and moving anti clockwise till the left toe of the left foot.
9. To wash those parts which are Farz three times.
10. To make Masah of the whole head once.
11. To make Masah of the ears.
12. Even if it (11) be of the water from the head.
13. To rub and wash one part immediately after the other (i.e. the one part must not dry up while the other is being washed).
14. To make the intention – if drenched by rain or by diving in the water (sea, river, etc) then the Wudhu is valid but the Sunnat of the intention will not be gained unless intention is made.
15. To follow the sequence which has been stated in the Kitaab of Allaah, i.e. first the face, then the hands, then the Masah and thereafter the feet.
16. To start every action from the right side.
17. To make Masah of the head, starting from the forehead.
18. To make Masah of the nape (back of the neck).

N.B. Making Masah of the front of the neck is a Bidat, and should be avoided.

According to some Ulema, the last four are Mustahab.

MAKRUHAAT IN WUDHU

1. To use more than necessary.
2. To seek help from someone else without a valid reason.
3. To ignore or violate the commendable things in Wudhu.
4. To use less water resulting in the limbs being poorly washed.
5. To talk about worldly affairs whilst making Wudhu.
6. To splash the face and the limbs so that the water is splattered in all directions.
7. To wash the limbs more than thrice.
8. To make Masah of the head twice with fresh water each time.
9. To splash water from the hands after Wudhu.
10. To wash other limbs besides those which have to be washed without a reason.

THINGS THAT BREAK WUDHU

There are twenty things that break Wudhu:

1. When something comes out of the two exits. (According to the correct opinion, the air that comes out of the penis or vagina does not break the Wudhu).
2. When childbirth occurs and blood does not come out.
3. Any flowing impurity, e.g. blood, pus – even if it dies not come out from the two exits.
4. Vomit of food, water, clots of blood or yellow water which is a mouthful (i.e. the quantity which disables the person from speaking when in the mouth).

5. To vomit at short intervals, but the total quantity of vomited matter equals a mouthful.
6. When blood is more than or equal to the spittle.
7. While sleeping with the buttocks off the ground, (e.g. on the side).
8. If while sitting in sleep, the buttocks happen to lift off the ground then Wudhu will break, (e.g. before you get up) irrespective of whether you fall or not.
9. Unconsciousness.
10. Madness.
11. Any form of intoxication.
12. To laugh aloud in such a Salaat that Ruku and Sajdah (not Salaat-e-Janaazah). Even if this is done with the intention of ending the Salaat, the Wudhu will Break (Salaat will be valid, but Wudhu will break).
13. Contact of genitals of two persons in a lustful state,
a. without a barrier between them, or
b. If there be such a cloth between them that the body heat can be felt, (even if there is no emission of semen). (Mirqat)
14. Emission of semen due to shock, fall, etc.
15. Emission of dirty fluid from sore eyes.
16. Watery fluid from the woman's breasts that is accompanied by pain (not milk).
17. Ordinary bleeding of the uterus other than haiz (istihadah).
18. Fainting due to shock or disease.
19. A sick person going to sleep while offering Salaat in the lying down position.

THAT WHICH DOES NOT BREAK THE WUDHU

There are twenty things that do not break the Wudhu:
1. When visible blood does not flow out of the wound.
2. When meat, dry skin, etc fall off the body without blood or discharge (e.g. leprosy).
3. Any insect coming out of the ears, nose or the mouth.
4. Touching one's own genitals.
5. When vomiting less than a mouthful.
6. Phlegm, even if it is more than a mouthful.
7. To sleep in such a manner that your buttocks are completely on the ground.
8. To lean in such a position that if the object leaned upon is removed, the person will not fall.
9. To sleep in Ruku or Sajdah whilst one is performing it in the correct Sunnat manner (i.e. with alertness present in the limbs).
10. Laughing inaudibly or smiling during Salaat.
11. Emission of milk from a woman's breasts.
12. Becoming naked or looking at another person nakedness.
13. Haircut, removal of moustache, trimming of the beard or cutting the nails after Wudhu.
14. Embracing or caressing between male and female (Mahrams).
15. Emission of fluids (which are not napaak- impure) from the body like tears, sweat, etc.
16. Bleaching, even if it smells.
17. Changing the napkins of a baby or an ill adult.
18. Spreading lies.
19. Back biting.
20. Committing a minor sin.

TYPES OF WUDHU

1. **FARZ**. Wudhu is Farz for:
a. One who wishes to perform any type of Salaat even it be optional (Nafil).
b. Salaat-e-Janaazah (Funeral Prayers).
c. Sajdah Tilawat.
d. Touching the Quraan, even one Ayat.
2. **WAAJIB (COMPULSORY):**
a. For performing Tawaaf (circurmumbulation) of the Ka'abah.
3. **MUSTAHAB**
a. On awakening from Sleep.
b. To remain constantly in Wudhu: (to stay in a state of Wudhu at all times is Mustahab).

4. **WUDHU ON WUDHU** (i.e. to make a second Wudhu, without breaking the first) on condition that:
a. Some optional Ibadat was made after the first Wudhu.
b. There has at least been a change of place.
c. The water must be your own; especially when there is water scarcity.
1. After backbiting, spreading lies, slandering and after any sin.
2. After reciting of bad poetry,
3. After laughing loudly.
4. After giving Ghusal to the dead and after lifting (carrying) of the bier.
5. Before the time of Salaat and at prayer time, while in a state of haiz or nifaas.
6. Before the Ghusal of Janaabat (major impurity).
7. Before eating or drinking, when one is in a state of major impurity.
8. Before sexual intercourse.
9. At the time of anger.
10. On imparting Deeni (religious) education.
11. For reciting the Azaan, Takbeer, Khutbah, etc.
12. On visiting the grave of Rasulullaah (S.A.W).
13. During the stay on the plain of Arafat.
14. For making Saee between Safa and Marwa.
15. When making Zikr.
16. After eating camel meat.
17. To free oneself from the Ulema's (Imaams) different opinion, e.g.
a. After touching a na-Mahram woman or
b. After touching your private part.

According to Imaam Shafee (R.A) Wudhu breaks after (a) or (b) above.

GHUSAL

HOW TO MAKE GHUSAL

The following is he Sunnat method of making Ghusal. Proceed with Ghusal step by step as stated hereunder:

1. First wash both hands as far as far as the wrists. The hands should not be dipped in the basin of water for washing. Water should either run from the tap onto the hands or poured from a container.
2. Wash the private parts of istinja (the private parts and the surrounding area). This should be washed whether there may is Najaasat (impurity) or not.
3. Wash the part of the body wherever there may be impurity.
4. Make full Wudhu now. However, if Ghusal is being made in a place where the water pools around the feet, then delay the washing of the feet until the end of the Ghusal.
5. After Wudhu, pour water thrice over the head.
6. Thereafter, pour water thrice over the right shoulder.
7. Then pour water thrice over the left shoulder. The water should be poured in such a way that the entire body is thoroughly drenched.
8. If the feet were not washed at the time of Wudhu, wash them now.
   N.B. While pouring the water, rub well on the body to ensure that no spot remains dry.

AADAAB (ETIQUETTES) OF GHUSAL

1. The etiquette's of Ghusal and Wudhu are the same.
2. That which is detested in Wudhu is also detested in Ghusal.
3. One making Ghusal should not face the Qibla.
4. One should not speak while making Ghusal.
5. One should not say any Duaa, etc – verbally.
6. When no one can see it is Mustahab to tie a lungi (loincloth) although it is permissible to bath naked.
7. After Ghusal perform two Rakaats of Nafil Salaat. (Mirqatul Falah).

THERE ARE ELEVEN FARAAIDH IN GHUSAL

1. Washing the inside of the mouth.
2. Washing the inside of the nose.
3. To wash the whole body once (no part to be left dry).

4. To wash the inside of the penis, if not circumcised) by moving the foreskin, if this is not difficult.
5. To wash the navel.
6. To let the water reach the roots of the hair (females do not have to untie the plait).
7. To wash the skin close to the beard.
8. To wash the skin close to the moustache.
9. To wash the eyebrows.
10. To wash the outer section of the vagina (i.e. the portion which is generally washed after urination)
11. Where people can see, - to cover the satr is Farz.

THERE ARE TWELVE MASNOON ACTS IN GHUSAL
1. Begin with the name of Allaah.
2. Intention.
3. To wash the hands up to the wrists.
4. To wash off all impurities.
5. To wash the private part even if there is no impurity on it.
6. Thereafter, to perform Wudhu (the parts that are Farz for Wudhu should be washed thrice).
7. To make Masah of the head.
8. Thereafter, to let water flow over the whole body thrice.
9. When pouring water over the body, start from the head.
10. After (9) wash (pour water over) the right shoulder, then the left shoulder.
11. To rub the body.
12. To wash the different parts of the body in such a way that the former is washed before the latter dries.

THAT WHICH MAKES GHUSAL FARZ
If any one of the following seven is present, then Ghusal becomes Farz:
1. Semen was found on clothing or on the body.
2. On inserting the penis into anyone of the two private parts.
3. After having relationship with the dead or an animal, semen was emitted into them (such an animal should be slaughtered or burned).
4. After being in a state of drunkenness or unconsciousness one discovers and strongly suspects the emission of semen.
5. After Haiz – monthly discharge of blood by females.
6. After Nifass – post child birth discharge.
7. If any of the above were experienced by a non-Muslim, then on accepting Islaam Ghusal remains Farz.
8. I t is Farz to bath when semen comes out after cohabitation and after the monthly periods and after childbirth (when blood stops) irrespective of whether the napaaki (impurity) coming out is of a smaller or larger quantity.
9. Ghusal of the dead is Farz-a-Kifaya.

THAT WHICH DOES NOT MAKE GHUSAL FARZ
That are ten things that do not make Ghusal Farz.
1. Emission of fluid before semen.
2. Emission of fluid before urination.
3. To have a wet dream, without emission of seminal fluid.
4. If there is no bleeding after childbirth.
5. Seminal emission without lust, e.g. – on account of a fall, shock, or injury.
6. Having an enema (manual motion).
7. Insertion of finger or nay such thing into any of the two private areas.
8. To copulate with an animal or a corpse with no seminal emission.

GHUSAL IS MASNOON ON THE FOLLOWING FOUR OCCASIONS
1. On the occasion of Jumuah.
2. The two Eids.
3. Before entering into Ihraam.
4. For the Haji – in Arafat after Zawwaal.

GHUSAL IS MUSTAHAB ON THE FOLLOWING TWENTY-ONE OCCASIONS

1. On embracing Islaam in a pure condition.
2. On becoming mature (+ - 15 years).
3. On recovering from madness or unconsciousness.
4. After cupping of blood (blood removal as treatment).
5. After giving Ghusal to the dead.
6. On the Shabe-Baraat (15th of Shabaan).
7. On experiencing Lailatul Qadr (Night of Power)
8. On entering Madinah.
9. On entering Makkah.
10. On the morning of the 10th of Zil- Haj after Fajr Salaat for the stay at Muzadalifa.
11. For Tawaaf-e-Ziyaarat.
12. For the Salaat of solar or lunar eclipse.
13. For the Salaat of rain.
14. For the Salaat of fear.
15. When it becomes very dark in the day.
16. For the removal of strong wind whether it be in the day or during the night.
17. For Salaat-e-Khauf or Hajaat (fear of need).
18. For Salaat-e-Taubah (repentance).
19. Upon returning from a journey.
20. Raami Jimaar – pelting of the Jimraat during Haj.
21. For the one who is to be executed (prior to execution).

TAYAMMUM

HOW TO MAKE TAYAMMUM

1. Make Niyyat for making Tayammum. It will suffice to intend:
   "I am making Tayammum for the purpose of obtaining purity."
2. Then strike the palms of both the hands on pure (Taahir sand and after blowing off excess dust, rub both hands over the face in the motion of washing – ensuring no part of the face is left out.
3. Now strike both hands again onto the soil and after blowing of excess dust, rub both arms including the elbows in the motion of washing in the following manner:

3.1. After placing four fingers of the left hand under the fingertips of the right hand, pull them towards the elbow (of the right hand).
3.2. In the similar manner, beginning from the elbow, rub over the inner part of the right hand up to the fingers ending up by passing the inner part of the left thumb over the outer portion of the right thumb. After completing the right hand, do exactly the same with the left hand.
3.3. This is followed by making Khilaal of the fingers. In the event of one wearing a ring, it should be either be removed or rotated.

CONDITIONS FOR VALIDITY

For Tayammum to be valid, there are ten conditions:

1. Intention.

1.1. To make the heart steadfast (certain) upon doing an action.
1.2. The intention should be made when putting the hands on the thing upon which Tayammum is to be made.

Furthermore, the underlying should be present in the intention:

a. Intention of obtaining purity.
b. For the performance of Salaat.
c. For performing such an Ibadat that is not valid without purity, e.g. Salaat, Quraan Tilaawat, etc.

Thus if a person who is in a state of major impurity (needs Ghusal) and there is no water – makes Tayammum for reading Quraan, he cannot perform Salaat with the same Tayammum.

2. Tayammum is permissible under the following conditions:

2.1. To be one (1) mile away from water even if one is in the city (here is the qualification – if you reach the water before the expiry time of Salaat, then you will have to make Wudhu, if not, then Tayammum will have to be made).
2.2. To be sick (or due to a cold) when there is a fear that on using water, the condition will worsen.
2.3. Due to fear of an enemy (in battle, etc).

2.4. Due to thirst (if there is so little water that if you make Wudhu then no water will be left for drinking).
2.5. When the little water has to be used for cooking flour (basic simple survival diet) but not for curry.
2.6. Non availability of any instrument (e.g. rope or bucket) for the removal of water from the well.
2.7. On fearing that Salaat-e-Janaazah is going to be missed, but if one can join one Takbeer of the Janaazah Salaat then Wudhu is necessary.
2.8. If one fears missing the Salaam of Eid Salaat, then Tayammum is permissible (there is no Qaza Salaat for Janaazah or Eid).
2.9. One cannot make Tayammum due to fear of missing Jumuah, because can be made of Jumuah (i.e. Zohr).
3. Tayammum should be made on such a substance that is of the earth, e.g. soil, sand, stone, sea sand, (that which does not burn, melt or turn into ash).
4. Tayammum cannot be made on wood, silver or gold.
5. To wipe (covering) he whole area by rubbing so that not even a tiny area is left untouched.
6. To rub (Masah) with the whole hand or with most of the hand (i.e. three fingers or more). It is not permissible to rub with two fingers even if done repeatedly (this is allowed in Wudhu only).
7. Tayammum is made by striking inside (palms) of the hands twice on sand (even if these two strikes are done on one place). If there was sand or soil on the body, then this can substitute for the two strikes, if the hand was pressed over the body with the intention of Tayammum.
8. Tayammum which replaces Wudhu (i.e. to be free from major impurities such as Janaabat, Haiz, Nifaas).
9. To first remove the non-porous substance that prevent the dust from reaching the parts of Tayammum, e.g. wax, fat, etc.
10. In addition to the above, those things that make Tayammum compulsory are exactly the same as those mentioned in the Wudhu chapter.

WHEN TO DELAY TAYAMMUM

1. It is preferable to delay the Tayammum when there is hope of obtaining water (until the time of Salaat is about to expire).
2. I t is Waajib to wait for promised water even if the Salaat is missed and becomes Qaza.
3. It is Waajib to wait for the cloth or the medium of traction (rope) till near the expiring time of Salaat- then make Tayammum and do not let the Salaat go.
4. It is Waajib to search for water for a radius of four hundred steps.
5. If there is no fear of danger, then observe the birds flying, the greenery or wait for information regarding the availability of water.
6. It is Waajib to ask your companion if he has water. If he is not a miser and he sells the water, then it will be compulsory to purchase it at the market price if you have enough money (above what is required for necessities).

THERE ARE TWO FARAAIDH IN TAYAMMUM

1. To make Masah of the hands including the elbows.
2. To make Masah of the face.

THERE ARE NINE SUNNATS IN TAYAMMUM

1. To begin with Bismillaah.
2. To do the face first and then the hands.
3. To do these actions without intervals.
4. To move the two hands forwards and backwards after placing them on the sand.
5. To shake or dust off the hands.
6. To separate the fingers when putting hands on the sand.
7. To wipe the face and hands with three fingers.
8. To wipe the right hand first then the left hand.
9. To comb the beard with the fingers (Khilaal) after wiping the face.

MISCELLANEOUS MASAAIL ON TAYAMMUM

1. With one Tayammum one may perform any amount of Farz or Nafil.
2. One can make Tayammum before time.

3. If most of the body (or ½) is wounded, then one can make Tayammum.
4. If more than half is well (not wounded) then wash the good portion and make Masah on the wounded part.
5. Do not combine Ghusal (washing) and Tayammum.
6. That which breaks Wudhu breaks Tayammum.
7. If one has control over that much of water with which Wudhu can be made, then one must make Wudhu.
8. If a person has no legs or hands and the face is wounded, then he can perform Salaat without purity and does not have to repeat it.

MASAH ON SOCKS (KHUFAIN)

HOW TO MAKE MASAH OF THE KHUFFAIN (LEATHER SOCKS)

The method of Masah Alal Khuffain is as follows: -

1. Draw the fingers of the right hand on the upper surface of the Khuffain starting from the toes and ending (the Masah) at the foreleg (just above the ankle). The Masah should be done once only on each sock.
2. If the back of the hand was used to make the Masah, it will be valid. However, one should not unnecessarily depart from the correct Sunnat method.
3. It is not permissible to make Masah on the side or under the surface of the Khuffain.
4. It is Fardh to make Masah on each sock to the extent of three full fingers; i.e. the full surface area of three fingers must be drawn from the toes to the foreleg.
5. It is permissible to make Masah on socks for men and women for Wudhu, but not for Ghusal.

Masah can be made on any thick material (e.g. leather) which water cannot penetrate and which stands without support on the ankle while walking. (Mirqat)

CONDITIONS FOR MASAH ON SOCKS

1. Both socks are to be worn after washing of feet for Wudhu even if the person washed the feet first then immediately put on socks and then complete the Wudhu.
2. The socks should cover the ankles.
3. After wearing the socks one must be able to walk three to four miles therewith. Thus it is not permissible to make Masah on wood, glass, iron, etc.
4. If one of the two socks is torn to such an extent that the torn area adds up to more than the area covered by three small toes, then one cannot make Masah on such a sock.
5. The socks must stand firm without fastening and not slide down on the leg.
6. It must not allow water to penetrate.
7. For the Masah to be valid, the sock must be intact (to the extent of three small fingers of the hand) in front of the foot. If the front portion is cut, then one cannot make Masah even if the ankle portion is intact.
8. The Muqeem (resident) can make Masah for one day and one night, whilst the Musaafir (traveller) can make Masah for three days and three nights.
9. The starting time for calculating the time of Masah is from when the Wudhu breaks after wearing of the socks.
10. If the Muqeem made Masah and journeyed before one day and one night passed, then he can make Masah for three days and three nights.
11. If the Musaafir made Masah for one day and one night, and then became a Muqeem, then he should remove the socks or complete one day and one night (if he became Muqeem before this duration).

FARZ OF MASAH

1. The Farz in Masah is that area of three small fingers of the hand is to be wet.
2. The Sunnat method of doing this is by spreading the fingers from the front of the socks in an upward motion towards the ankles on each sock. This portion can be wet by cloth or falling water.
3. It is not Sunnat to make Masah three times. (Tahtavi)

WHAT BREAKS MASAH

Four things break the Masah of the socks:

1. All things that break Wudhu.

2. The removal of the sock (no matter how it comes out).
3. When water reaches more than half the foot.
4. On the expiry of time (24 hours for a Muqeem (non traveller) and 72 hours of a Musaafir (traveller).

THREE IMPORTANT MAS'AL'AS

1. It is not necessary to repeat the whole Wudhu after the expiry of time. Simply remove the Khuffain and wash the feet only.
2. Masah is not Jaiz on the turban, hat, burqa or hand gloves.
3. One cannot use one sock only and make masah on it.

MASAH ON BANDAGE

1. If there is a wound on the body, (or broken part of the body) on which a bandage or splinter has been tied, then one can pass the wet hand over it. It is then Waajib to make Masah on the greater portion of the bandage.
2. It is Farz to wash the portion exposed between two closely tied bandage.
3. The difference between Masah over the socks and Masah over bandage are:

a. Before putting on the Khuffain one needs to be in a state of Wudhu, whereas this is not the case for Masah over bandage.
b. The Masah over Khuffain is limited for 24 or 72 hours, whereas Masah over a bandage will be permissible for as long as the wound has to remain free from water.
c. It is permissible to make Masah on one bandaged leg and wash the other.
d. Masah is not broken if the bandage falls off before the wound heals.
e. It is not Waajib (although better) to repeat the Masah on changing the bandage, etc.

4. If one has any ailment and is instructed not to wash a particular area, then it is permissible to make Masah if removal of the bandage, etc. will be detrimental. If even Masah is detrimental, then one can leave that out also.
5. It is not necessary to make intention when making Masah on socks, bandages or head.

HAIZ, NIFAAS, ISTIHAAZ
(ORDERS FOR VARIOUS STATES OF IMPURITIES)

Haiz (monthly blood discharge), Nifass (blood discharged after childbirth) and Istihaaza (blood discharge due to sickness).

A. HAIZ is blood that is discharged from a mature (baligh) woman from the uterus not to any ailment or pregnancy or menopause. Minimum duration for Haiz is three days, moderate five days whilst the maximum is ten days.
B. NIFAAS is the blood that is discharged after childbirth. Minimum duration of Nifaas is not specified (i.e. it can be for 1 minute or even less) whilst the maximum is forty days.
C. ISTIHAAZA is the bleeding which lasts for less than three days and more than ten days (and forty days in the case of Nifaas).

Minimum duration of purity between two Haiz is fifteen days and there is no maximum duration of purity, except when a Baaligh woman is continuously in a state of Istihaaza (i.e. bleeding due to illness). In this case her days of purity will have to be calculated.

THERE ARE EIGHT THINGS NOT PERMISSIBLE DURING HAIZ AND NIFAAS

1. Salaat.
2. Fasting.
3. Reading of an Ayat of the Quraan.
4. Touching of the Quraan (one can hold it with a separate piece of cloth).
5. To enter the Masjid.
6. Tawaaf.
7. Cohabitation.
8. To take passionate advantage of a woman from under the navel to above the knee.
9. When the maximum time period of Haiz or Nifaas and bleeding stops then cohabitation without Ghusal is permissible but if the bleeding stops before its normal time, then it is not permissible without Ghusal.

   N.B. Salaat should not be missed for it is Farz. After the expiry of Haidh or Nifaas.

10. If, after the bleeding has stopped there is so much time in which Ghusal and Takbeer Tahrima or more can be made, the Salaat missed will have to be redeemed (made Qaza).

Qaza of fasts missed during Haiz or Nifaas is necessary but Qaza of Salaat is not.

JANAABAT

THINGS THAT BECOME PROHIBITED WHILE IN THE STATE OF JANAABAT.

1. Salaat.
2. Reading any Ayat of the Quraan.
3. Touching the Quraan without a separate cover.
4. Entering the Masjid.
5. Tawaaf.

N.B. Zikr, etc. (other than the Masnoon Duaas) is not prohibited but should be avoided until purity is attained.

THE MAZOOR

1. A mazoor is the person who cannot keep his Wudhu because of continuous breaking thereof by a factor beyond his control, e.g. continuous bleeding, dripping urine, discharge of gas, etc.
2. A person becomes a mazoor if this condition lasts for one full Namaaz time. He continuous being a mazoor even if he does not continually bleed for the next Namaaz time.
3. If he stops bleeding, etc – for one full Namaaz time, then he stops being a mazoor (i.e. he needs a fresh Wudhu after it is broken).
4. A person should wait till the Makrooh time of Salaah for the Napaaki to stop. But if it does not, then make Wudhu and perform Salaat at its Makrooh time. In this instance it is permissible to deliberately delay Salaat.

THE WUDHU OF A MAZOOR

A. Duration:

1. Wudhu of a Mazoor lasts for one Salaat time; e.g. Wudhu made during the Zohr time will expire at the beginning time of Asr Salaat.
2. Wudhu will break before Zohr if any acct is done that breaks Wudhu under normal circumstances (i.e. besides that which makes him a Mazoor).
3. Wudhu for Fajr Salaat will break at sunrise.
4. Wudhu made after sunrise will last until the expiry time for Zuhr Salaat.
5. All actions which can be done while normally with Wudhu, are permissible for a Mazoor so long as he has Wudhu as specified above. These include Salaat (Nafl, Waajib or Farz), touching the Quraan, etc.
6. If a woman is a Mazoor because of Istihaaza (not Haiz) then cohabitation with her husband is permissible.

B. CLOTHING OF A MAZOOR

C. If the garments of a Mazoor become soiled while performing Salaat, it is not obligatory to wash it. Salaat can be made with these clothes, however care should be taken to avoid the napaaki from reaching the clothes.

PERSONAL HYGIENE

HOW TO CUT TOE NAILS

The following is the order on cutting toenails:

To begin at the small toe of the right foot and end on the small toe of the left foot.

HOW TO CUT THE FINGER NAILS

Right hand:

First the index finger followed by the forefinger, the ring finger and then the little finger.

Left hand:

First the little finger followed by the ring finger, the forefinger, the index finger, the thumb and lastly the thumb of the right hand.

HOW TO USE THE MISWAAQ

Method 1:
It is recorded in Kabeeri that the right upper jaw should be brushed followed by the left jaw, then the right lower jaw followed by the left lower jaw.

Method 2:
It is recorded in Bahr that the manner of using the Miswaaq is as follows:
The upper and lower teeth and the palate should be brushed beginning on the right hand side, at least thrice at the top and thrice at the bottom. Water should also be taken thrice.

Method 3:
The method mentioned in Shar-us-Sunnah is as follows:
The teeth of the upper and lower jaws on the right hand side should be brushed first, then the upper and lower jaws on the left-hand side. Thereafter, the teeth in the middle should be brushed (between the right and left-hand sides). It is preferable to brush odd number of times.

GLOSSARY

Hadathe Akbar	:	Greater impurity
Hadathe Asgar	:	Lesser impurity
Makrooh Tanzihi	:	Disliked
Makrooh Tahrimi	:	Near Haraam
Na Baaligh	:	Immature
Fardh (Faraaidh)	:	Obligatory
Masah	:	Wiping with moist hands
Sawaab	:	Reward
Niyyat	:	Intention
Khilaal	:	1. Act of interlacing fingers of one hand with the other and then drawing them out.
	:	2. Act of passing the fingers through the beard or
	:	3. Act of passing a finger between the toes.
Mutawadhi	:	One making Wudhu
Aadaab	:	Etiquette's, respect or manners
Mustahab	:	Desirable or preferable
Miswaaq	:	A tree twig used for cleansing the teeth
Ghusal	:	Islaamic bath to obtain purity from major impurity
Haidh	:	Menses
Nifaas	:	Blood discharge after childbirth
Tayammum	:	Form of obtaining purity with sand

Term		Meaning
Musaafir	:	Traveller (82 km.)
Junub	:	One who is in the state of Janaabat
Khuffain	:	Special type of socks
Muqeeem	:	One who is not a Musaafir (traveller)
Istinja	:	Act of cleansing the private parts
Mazoor	:	An incapacitated person who remains continuously in the state of impurity
Nafl	:	Optional
Istihaadha	:	Blood discharge from the female due to some illness
Mustamal	:	Used
Soer	:	Left over
Maskhook	:	Doubtful
Sunnat Muakidah	:	Insisted Sunnah of Nabi (S.A.W)
Wudhu	:	Islaamic manner of ablution to obtain purity from minor impurities
Salaat-e-Janazah	:	Funeral prayers
Sajdah Tilawat	:	Ayat that makes it necessary to prostrate
Masnoon	:	Way of Nabi (S.A.W)
Ghaliza	:	Heavy or dense impurity
Khafifa	:	Light impurity